



ZION'S HERALD.

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GENERAL AGENTS.

Rev. JAMES KATE, St. Louis, Missouri.
CARLES ROSE, Esq. Halifax, Nova Scotia.

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

PASTIME, NO. VI.

It is sweet to mark the fearful eye,
That weeps for sufferings not its own;
That weeps to hear kind friendship's sigh,
That tells us, we grieve not alone.
—It is sweet to know when grief we bear,
When hope's fond dreams of bliss are flown,
There is a heart that grieves with share,
An eye, whose tears drop with our own.
—And oh! how sweet, how richly blest,
When racked with sickness, pangs severe,
To lean the head on friendship's breast,
And breathe our life out sweetly there.

Perhaps there are no words in the New Testament more expressive of the tenderness and sympathy of our adorable Saviour, than the 35th verse of the 2d chapter of St. John. *Jesus wept!* It was by no means derogating from the character of the Messiah to weep with the two afflicted sisters who had lost their brother. The simplicity, with which the Apostle narrates the subject, gives it a peculiar beauty highly illustrative of the compassion of the immaculate Jesus. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when she saw Mary that she rose up hastily, and went out, followed her, saying, "She goeth unto the grave to weep there." Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groined in his spirit, and said, "Where have ye laid him?" They said unto Him, "Lord, come and see!" —*Jesus wept!* * * * * *

It seems the very moment the corpse caught the eyes of Jesus, his whole soul was moved within him. It would seem as if he had read the above named chapter and felt himself immediately at the house of Lazarus. He may at once see the two sisters bending over the tomb of their brother—the Jews weeping—hear the deep groans emanating from the burdened heart of Jesus, and see his streaming eyes uplifted to heaven, while he prays and says, "Father I thank thee that thou hast heard me: And I know that thou hearest me now; but because of the people which stand by I said it, that they may believe that thou hast sent me."

The sight of the corpse where the body of Lazarus lay—the sisters weeping—and the Jews weeping—touching the tender heart of Jesus—which made the Jews relate to Behold! how He loved him! It appears as if, that Martha and Mary bare uncommon affection for their brother. They had doubtless followed their father and mother to the grave before, and now their brother, the principal of their dependence, falls a victim to death also. They mourn their loss—and Jesus mourns with them, for he possessed humanity, and he could feel for human woe. It is an excellent heart, and a sensible writer, that interests itself in the feelings of others—it is a pure stream that swells the tide of sympathy. It is a heaven like disposition that engages the affections, and exerts the sympathetic tear for the misfortunes of a friend. Mankind are ever subject to ill, infirmities and disappointments. Every breast, at some particular period, experiences sorrow and distress. Pains and perplexities are longed plagues of human existence, but sympathy is the balm that heals these wounds. If a person, who has lost a precious friend, can find another who will sympathize in his misfortune, he is well richly compensated for his loss.—And delightful is the task, of soothing the thoughts of the unhappy, and alleviating the tortures of the afflicted. Blessed are the merciful, for they shall obtain mercy.

August 29, 1827.

FOR ZION'S HERALD.

AN ADDRESS TO A CARELESS SINNER.

Precious sinner! permit for a moment a feeble, dying man to warn thee. You live in a day that is big with future consequences—a day in which the whole Christian world seems awake to your eternal, your best interests—A day when heaven and earth are united to lift their voices, in one loud, solemn and long call, for the sinner to turn and live. You live emphatically in a gospel day; a day when the truths of Christ are preached in their purity and with simplicity. Say, will you hear, or will you forbear! The trumpet already sounds; and its blast need not be mistaken—it speaks plainly, sinner—it speaks to thee. You have heard it in its most melting tones; you have sat beneath its most inviting sounds. Perhaps the soft melody of the gospel, sung by your pious mother, has led you to sleep in infancy. The voice of prayer from a godly father, may have awakened you in the morning. You have sat beneath the droppings of the manna from the earliest recollection of life; and what, O what, has been the fruit? What influence has the truth of eternity had upon your wayward mind? Have you felt their importance? Or have you been treating with wrath against the day of wrath, and revulsion of the righteous judgment of God? O think, I beseech you, think seriously before you go further. As yet I fear, the faithful minister of Christ has preached in vain. The lovely Saviour has called, the Holy Spirit has constantly been striving with your obstinate heart; but hitherto even the voice of God has not been listened to! Will it be always thus? O no! God will not always elude. Your days are passing swiftly away. A day or two, and without repentance your case will be sealed in hopeless misery! Come, then, be entreated by one, who already feels the touch of the cold hand of death, to let the terrors of judgment—of a future hell—the wrath of an angry God, make thee afraid! Let the bowels of the mercy of the Son of God move thee, let the goodness persuade thee—O let his love compel thee,

even at this late hour, to turn and live. I feel for you; yes, my heart is pained, when I see the fearful doom to which you are hastening.

If the Bible be true,—if there be a "God of judgment," the most embittered woe awaits the impenitent sinner. Your vain subtleties will then fail you—your false hopes will leave you like a vision of the night, that mocks the powers of memory. Soon you must awake in all the reality of eternity! How can you bear the thought! How can you hear the startling sentence, depart ye cursed! Can you bear the indignation of a God! Will you smile—will you be indifferent—will you sleep away precious moments—will you care for "none of these things" then! O awake! awake! and turn to God.

I beseech you, I entreat you, by all that is lovely and endearing in Christ, to abandon the follies of life, and seek for bliss above. Now, it is not too late—Heaven waits to be gracious—the blood of the blessed Saviour cries spare—spare another year! Tell me, will you turn, or will you wade down to ruin, through all the mercies of God, and seal your own eternal doom? Have pity, have pity on your spirit, that is destined to live for ever. Can you bear to dwell with devils and damned spirits—to hear their embittered moans—their lamentations—their cries for a drop of water to cool their parched tongues? Let the love, the sympathy of the church and ministers of Jesus, constrain you to take up your cross and follow Christ. The judgment day is hastening; it will come and not tarry. How will you then feel—how will it be with you? Can you bear the wrath of the Almighty without mixture of mercy? Can you endure eternal burning? If you have any regard for future felicity, any love for your own soul, see to it, that your peace is made with God. Whatever you may feel indifferent about, trifle not with time, with the Holy Spirit and the means of grace—trifle not with heaven—with hell, or any thing that relates to a future world. Say not, to-morrow; it may find you beyond the limits of time, and far, far from the reach of mercy.

Tell me, dear sinner, why is it the Bible has nothing in it interesting to you? Have you no lot nor part in the matter? Why does not the gospel allure you? Has religion, the comfort of man, no charms—has heaven nothing to please, nothing to invite you? Is there nothing in Christ that can for a moment arrest your attention? Is hell inviting? Is there nothing fearful in a day of retribution—nothing to be dreaded in the cup of the damned? Are you in love with misery and eternal pain? What do I see? A storm! a storm, surcharged with the weight of sevenfold thunders and the wrath of an incensed Deity! It rises—the heavens gather blackness—it bursts upon the poor sinner—it hurries him into an eternal world and sinks him with the damned! He sinks in the liquid flame—a pool as bottomless as eternity. I hear his groans—he curses the day that gave him birth—he laments—he weeps the tears of unutterable despair! O Heaven! have mercy on the work of thy hands.

BEVERIDGE.

Hallowell, Sept. 1827.

FOR ZION'S HERALD.

INTERESTING DIALOGUE.

Mr. Everett.—The following is a conversation that took place between two little girls who were schoolmates; one, as you will perceive, has felt the influence of the anti-christian principles of Universalism, imbibed from her parents; and the other the force and power of the Bible doctrine of Methodism as taught by her parents, who love and fear God. The little Methodist girl is eleven years old, and the Universalist, fourteen. The parents of the younger child heard her speak of the conversation, and requested her to write it off as nearly correct as she could remember. She wrote accordingly, and thus I came in possession of this dialogue—of which I here send you an exact copy.

V. D. M.

U. The minister of our church has formed a society of young ladies to teach each other to dance! He is so forming a society of young ladies to converse on the subject of Universalism!

M. Shall you attend them?

U. I think I shall;—and I should like to have you attend the society to converse on the subject of Universalism.

M. Do you think it will do you any good to learn to dance?

U. No; nor I do not think it will do any hurt.

M. Don't you think you can spend your time in a more profitable manner?

U. I don't think I could.—I would not be a Methodist for the world. I heard a gentleman that used to attend the Methodist meeting, say, that he was very unhappy, and often wished himself "a dog, or a horse, or any thing that had no soul."

M. This is not the case with all.

U. I believe it is with the most of them;—I should be unhappy too, if I believed that I was to be punished for my sins in another world.

M. I should rather be on the safe side of the question. If Universalism is true, the Methodists will be saved!—But if Methodism is true, what do you think the Universalists will do?

U. They will be saved.

M. Do you think that it hurts any body to be a Methodist?

U. Certainly not;—but still I like the Universalists best! I think that our minister is one of the best men, and the happiest.

M. Don't you think that there is a place of punishment for the wicked?

U. I don't believe that there is any. I believe that we are to be punished for our sins in this world.

M. The Bible says, "The wicked shall be turned into hell, and all the nations that forget God."

U. I believe that this world is hell to the wicked.—Do you think that God is unfeeling?

M. No!—But He says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned!"

U. If we are punished in another world, I do not believe it is everlasting punishment.

M. The Bible says, "These shall go away into everlasting punishment, but the righteous into life eternal."

U. I don't believe that verse; for Buonaparte destroyed a part of the Bible;—we have not got more than half, and we don't know but it was contradicted in the other part.

M. I should think it was a droll Bible, if one part said something, and the other part contradicted it.

U. If you will find some verses of scripture to prove your doctrine, I will to prove mine.

M. I will endeavor to.

REFLECTIONS.

Mr. Editor.—I think this a fair specimen of the impressions made on the minds of little children by truth and error. By this little we can tell the meaning of much. What guides are these for our youth? They can teach them to dance!—talk Universalism!—disbelieve the Bible, or a part of it, at least;—and that they, and the parents and children they teach, are all

going to heaven. How awfully must they feel when they find themselves, and the flocks they have deceived, fallen into "the ditch!"—the great gulf which no one can pass! Children, shun the snare of Universalism;—mind what M. says about the "safe side!"

PARENTAL LOVE.

FOR ZION'S HERALD.

WHO ARE SERVANTS.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Romans vi. 16. In the sense of the word, we are a world of servants. Thus the king of Syria, wrote to the king of Israel, "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy;" 2 Kings v. 6. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable because by him the Lord had given deliverance unto Syria; he was also a mighty man of valor, but he was a leper, 2 Kings v. 1. In our day none seem to be called servants, but those who live out in families. When it is said, then the king of Syria warred against Israel, and took counsel with his servants, saying, in such and such a place shall be my camp, 2 Kings vi. 8, no less than Naaman, his great men, his mighty men of war were meant by the title of servants. From this we see that the title of servant belongs no more to those who do the work in a family, than it does to the governor, as he is an inferior to the president, and in the same sense that Naaman was a servant to the King is the governor to the president. Thus when our Lord and Saviour took on him human nature, he took on him the form of a servant, yet he was Lord over all. Christian, are you willing to obey his commandments? And he said unto them, the kings of the Gentiles exercise lordship over them; but ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.—Luke xxi. 25, 26. "Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you, shall be your servant."—St. Matthew xxiii. 10, 11. "The disciple is not above his master; but every one that is perfect, shall be as his master."—Luke vi. 40. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised them that love him? But ye have despised the poor."—James ii. 5, 6. "But if ye have respect to persons, ye commit sin, ye are convinced of the law as transgressors."—James ii. 9. "If ye love me, keep my commandments."—John xiv. 15.

Neither was this taught by precept alone but by example. When Peter and John had prepared the passover our Lord did not refuse to eat with them though they were but poor fishermen, and He the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, The Prince of Peace."—Isaiah ix. 6. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you."—John xiii. 14, 15. "Likewise ye younger, submit yourselves unto the elder, even as to the Lord; for he is the Christ, the Son of God, who is full of grace and truth."—1 Peter v. 5. We trust that the religion of our Lord and Saviour, has removed from this happy land, the bondage which was in former days, as when Laban gave his maids Zilpah and Bilhah to his daughters Rachel and Leah, to be their maids, who were given away, or disposed of at the will of the possessor; which bondage Paul speaks of, "art thou called being a servant; care not for it; but if thou mayest be made free, use it rather."—1 Cor. vii. 21. Not that he wished servants to be idle and indolent if they could not be masters, or mistresses; but that they should be free men, or free women. We are happy to say that now, no people live in more freedom than the majority of those who live out in families;—for they have neither husbands or wives, parents or children, to control them; neither masters nor mistresses, to say to them, "stay here, or go there;" for they only choose whom they will serve; and by thus doing they are made instruments in the hand of the Lord of doing much good; their needy relatives are assisted by them, while they listen to the cry of the widow, and the fatherless; and it may be said, of many of them, as it was of the widow, "for all they did cast in of their abundance; but she of her little did cast in all that she had, even all her living."—Mark xii. 44.

FOR ZION'S HERALD.

A PLEASANT EVENING.

The moon shone brightly; the air was soft and sweet—scarcely a zephyr stirred, and all around exhibited more of the stillness of a house than the open atmosphere. There was to be a prayer-meeting in the neighborhood; I attended, without any impressions more than common on my mind. People that were present had been to a Camp-meeting, and some of them were sanctified by the all cleansing blood. The meeting began with a considerable degree of power and faith; but Satan came also, and tried if possible to hinder the work. At last I began to feel more and more, that without holiness no man shall see the Lord. Immediately such an agony took hold of me as I am not able to describe. Then I groined out, in the quietude of my soul, "Lord if I die, let me die pleading for full sanctification." I felt a gradual sinking away into the arms of my Lord. Never, that I know of, did I feel more abused before God. It seemed as though I was giving up my last mite of self, and the love of the world, and as though I was breathing incessantly after my beloved; when as it were in a moment, such a weight of love filled my whole soul, as is impossible to describe; then I could say, "Lord I am thine, and thou art mine," from the centre of my heart. The meeting closed, and I went home to retire to rest, but this was no sleeping frame; my whole soul was filled so full, I do not know that I could have had more and lived. Such were my exercises at that time.—The next morning I had some doubts, and fears; but on fleeing to the Lord, every shadow hurried away, and all fears departed. Now I lived a new life. Oh, how sweet every thing went on! I could talk, think, act, all in love.

These lines I have written, because I thought they would be of some use to the people of God, and therefore I give God all the glory.

A FRIEND TO TRUTH.

FOR ZION'S HERALD.

THE DYING MAN'S REQUEST.

In the town of O—, lived and died Mr. Y—. In the course of his life he had accumulated a handsome property, and on this he appeared to fix his mind with the intention of still increasing it. He had borne the heat of ninety summers before any general reformation was realized in the neighborhood in which he lived. At this time the Lord was pleased to pour his spirit in profusion on the place, but how hard for an

old transgressor to change his ways! Though he was "often reproved," he would hear to none of these things. When about nine years had elapsed, he, aware of his approaching dissolution, presumed to raise his heavy head, and with a faltering voice began to make his last request.—"Children: I am dying. It is my request that one of you should go to Mr. R—, and tell him your father is about leaving this world, and it is his desire that Mr. R—, would pay him for that as before he goes; and all in silver." One of the daughters was chosen to deliver the request. Mr. R—, on hearing it, asked the daughter if her father contemplated taking it with him. The money was delivered according to the dying man's request, and presented to him just time enough for him to take it into his hand, when he expired.

MISCELLANY.

From the Augusta Herald.

AUGUSTA COLLEGE.

At a meeting of the Trustees of Augusta College in the chapel of said College, on Wednesday, July 1st, 1827—A majority of the Trustees appeared and took their seats.

EXTRACTS FROM THE MINUTES.

"A report from the superintending committee was received, and read in the following words, viz: The committee appointed by a resolution of the board of Trustees, for the purpose of superintending the Augusta College during the recess of the board, beg leave to report:

That the prosperity of the College continues to increase, not only in the number of students, and pecuniary resources, but owing to the ability and industry of the professors and tutors, in popularity, also, beyond any thing which could reasonably be expected, and greatly exceeding any former examples. It is believed that there is not an institution in the United States, possessing only the same means, that can, in the same length of time, present any thing equal to it. It will be recollected that in 1822, the Legislature of Kentucky chartered this College, and it was not, until 1826, that the number of students was sufficiently great to require a regular system of rules and laws for their government. At this time the College had but little assistance of a pecuniary nature, except the donation from the Bracken Academy, and the fees for tuition. The exertions of Professor Durbin, during a tour of about nine months, added much to this fund; and not only enabled the Trustees to present a handsome little commencement for a library, of about 1200 volumes of books, but enabled them, also to purchase the exclusive right of ferriage across the Ohio river, from Augusta. This purchase, your committee consider a most fortunate one; and the best investment of the funds of the institution, which could have been made; it is permanent in its nature, and its value continually increasing. The Trustees have also been enabled to establish a weekly literary, religious and political newspaper; from which your committee confidently hope much advantage will be derived; not only to the College, but to society in general. To the College, from the net proceeds arising from the same, and from the knowledge which it will convey to distant regions relative to the institution, where, probably, its name or location would not otherwise be known in the lapse of many years. To the community, from the dissemination of literary, religious, and political information among all classes of society, and a promulgation of those important truths, which have a tendency to enlighten our minds, strengthen our judgment, and perpetuate the blessings of our happy form of government. We have already experienced its good effects in disseminating information relative to the College, from the inquiries which are constantly made by letters, from a distance, and the almost daily arrival of students to partake of its benefits; and we only regret that the Trustees did not, at a more early period, pay the proper attention to this important establishment. We trust that in future, suitable exertions will be made to ensure its prosperity. As yet, it is barely enabled to support itself; consequently, not much revenue, of a pecuniary nature, can be derived from it.

The number of students, as reported by the professors and preceptors, will be found to be as follows:—In College proper, 53; in preparatory department, 45; in all, 98. Besides these, there are in the junior preparatory department attached to the College, and under the protection and regulation of the board, 41 students. In this latter department, the rudiments of English education are taught, and from which your committee confidently hope many bright stars will arise to enlighten the halls of the College. Of the first 98, their places of residence are as follows:—Kentucky, 43; Mississippi, 26; Ohio, 18; Louisiana, 4; Virginia, 4; Indiana, 2; Tennessee, 1. The latter 41 are from Kentucky.

Your committee here request the liberty to present a view of the funds of the institution, together with the probable expenditure annually. It will be recollected that the Legislature of Kentucky authorized the Trustees of Bracken Academy to endow Augusta College, with the proceeds of a fund of \$10,000, to be retained in their hands.

This fund annually will amount to the sum of \$600
Tuition fees for 53 students, (the number now in College proper,) at \$15 per collegiate year, 795
Tuition fees for 45 students, (the number now in College preparatory,) at \$12 per year, 540
The ferry is leased for 5 years, at the sum of \$350 per annum, 350

Making a sum of \$2,285
Annually arising. The junior preparatory does not produce to the College any revenue. Your committee having contracted with the tutor in that department, that he should receive, as a compensation, the tuition fees, without any responsibility or trouble on the part of the Trustees of the College. To this department a number of children are sent whose parents are in reduced circumstances, and ill able to pay the tuition. Your committee suggests the propriety of taking this department under particular consideration. Mr. Vincent, the tutor, is, in the opinion of your committee, an able instructor in that department.

The probable expenses of the College, annually, are:—
To the President, \$900
The Professor of Mathematics, &c. 400
The Professor of Languages, 400
Preceptor in preparatory department, 300
For fuel, making fires, cleaning house, &c. perhaps, 185

In all, \$2,285
Thus it will be seen, that, notwithstanding the reduced price of tuition, and the total absence of that kind of imposition, which is, in some institutions, practised upon students, such as fines and extra charges, you will be enabled to support the institution upon the

present establishment, even after the respectable gentleman, whom you have elected President of the Faculty, has taken his seat. But this is not all; it will be seen by reports made to former meetings of the board, that there is in the hands of the Treasurer, after discharging the small bill yet due for erecting and finishing the College edifice, a sum, (in notes and obligations,) amounting to about \$3000, which is now bearing interest, and will, in a short time, be collected.—Nor is this all; from assurances made by the Treasurer of Bracken Academy, your committee are informed that the funds in his hands, will, in a short time, be much more productive than at present; and from that source, something like \$1000 per annum may be expected. Your Library will also produce something; and some revenue may be expected from the printing establishment, if proper measures are pursued to ensure its success. And can it be said, that this institution cannot be supported? And will those who are envious of our success, or uninformed, argue that our Professors are destitute of literary acquirements, from the circumstance that their salaries are low, indeed, when compared with those of others? Some may possess a more extensive literary fame, but they do not, probably, possess the same happy facility of communicating their information to others. They do not, probably, pay the same attention to their duties, feel the same devotion to the interests of the institutions where they are employed, or possess the same power to govern the infant mind, and bend it as it should grow. In these things, the Professors of Augusta College are equaled but by few, surpassed by none.

But, again, it is to be recollected, that Augusta College was founded, and is patronized and supported by the Kentucky and Ohio Conferences of the Methodist Episcopal Church. The Professors are gentlemen, who have devoted themselves and their services to religion and their church. It is not, therefore, the amount of the salary which secures their service; they expect a higher reward. A decent support in this life, is all they expect;—it is all they desire. They feel themselves identified with the College; its reputation increases theirs; its usefulness their highest reward.

There are many things which it will be necessary for the Trustees to take under their consideration, and which their own reflection will suggest: your committee will only mention one. The great increase of students in the preparatory department, will make it necessary that a tutor should be employed to assist Mr. True-dell. That gentleman, though possessing abilities equal to any, cannot, with satisfaction to himself, with advantage to the students, or with honor to the College, attend to the number now in his department. All which is respectfully reported.

JOHN PAYNE, for the Committee.

"Resolved, That it is expedient that a person should be appointed to act as Purser or Treasurer for the students of this institution, whose duty it shall be to take charge of all moneys that may be deposited in his hands, by parents or guardians of students, or by the students themselves; and to disburse such moneys in payment for tuition, boarding, clothing, and any other article for the students, (whose funds are thus deposited with him,) when in his judgment it may be necessary; and in such manner and under such regulations, as he may deem expedient, with the approbation of the Faculty.

"Resolved, That it is expected that the Treasurer will endeavor to effect purchases of such articles of merchandise as the students may absolutely require, on the best terms such articles can be had from any person or persons whatever. Provided, that no purchases shall be made, except in case of necessity, where more than 20 per cent. cash payment, or 25 per cent. credit, is charged for profit on the original cost in the Atlantic cities, where the merchants of Augusta usually purchase their goods.

"Resolved, That the person authorized as Treasurer or Purser for the students, be authorized to deduct 5 per cent. from all moneys thus passing through his hands as a remuneration for his services.

"Resolved, That it be recommended to all persons who send moneys to this place to be expended for the support of students at this institution, that they deposit their funds with the person who may be appointed Treasurer for the students, instead of leaving them at the control of the students themselves.

"Resolved, That the Rev. John P. Durbin, Professor of Languages in this College, be, and he hereby is, appointed Treasurer or Purser under the foregoing Resolutions.

"Resolved, That in future all tuition fees will be required at the commencement of each half session, to wit: on the 1st Monday in September, and 1st Monday in March, and will be \$15 in the College classes, and \$12 in the preparatory department in College per year.

Attest, JOHN PAYNE, Secretary pro tem.

At the same meeting, Bishop Joshua Soule was elected a Trustee of said College,—was present—accepted, and took his seat.

VIOLATION OF THE SABBATH.

What plans or measures can be adopted by the Christians of this city to check the progress of the awful crime of violating the Sabbath?

Co., on the Sabbath, through the streets and courts and alleys of this city, and you will see thousands of men, women, and children, who neither fear God nor regard man, basking in the sun, less squalid, to be sure, in their appearance, but with all the sinful indifference, and lazy and disgusting attitudes of the Lazaroni of Naples. Stand on the shores of New Jersey, or on the side-walks of some of the principal streets that extend into the country, or at the doors of some of our principal gardens, and you will never again need an exposition of the text, "Wide is the gate and broad is the way that lead to destruction." Were it not that God is merciful, and that judgment is his strange work, the fiery storm that beat upon Sodom would have consumed us ere this, for our violation of the solemn command, "Remember the Sabbath day to keep it holy." I put the question then to the conscience of every Christian in the city, and request an answer to it. What plans or measures can be adopted by the Christians of this city to check the progress of the awful crime of violating the Sabbath?—Philadelphia.

RELIGIOUS INSTRUCTION IN A PRISON.

From the report of the Prison Discipline Society, we extract a letter from Rev. Gerrish Barrett, chaplain at Sing Sing, N.Y.

"A little after 7 o'clock, every evening, I commence reading the Scriptures to the convicts, afterwards make some remarks, and then offer a prayer on each side of the prison. I have found by experience, that to stand as near the centre of the prison as possible, on the pavement below, is far better for the purpose of being easily heard, than to stand upon the gallery. I am persuaded that of all the methods which have been used, for fastening divine truth upon the minds of convicts, this daily reading of the scriptures and prayer is most likely to succeed. The truth strikes upon the ear, when men are sobered by the labors of

WEDNESDAY, SEPTEMBER 19, 1827.

THE PUNISHMENT OF SIN.

Brief sketch of a sermon delivered by the Rev. William Fisk, Principal of the Wesleyan Academy at Wilbraham, in Bromfield Lane church, Sabbath evening, Sept. 16, 1827.

TEXT. GAL. III. 13.—first clause of the verse.—Christ hath redeemed us from the curse of the law, being made a curse for us.

In explaining the text the speaker divided the subject into three heads or distinct subjects of inquiry.—1st. What the law is. 2d. What effect has the atonement of Christ had on this law. He remarked that a misapprehension or misrepresentation of the doctrines contained in the words of the text had been fruitful sources of the numerous errors and heresies that have torn and agitated the church of Christ in different periods of her history.

On the first head of his discourse he remarked that the law referred to in the text was the moral law—that transcript of the eternal principles of moral right, alike fitted for every age and binding on every variety of the human species. The reasoning, used by the speaker in proving that it was the moral not the ceremonial law to which the apostle alluded, was very ingenious, and was founded on the verse following the text—That the blessing of Abraham might come on the Gentiles through Jesus Christ;—As the ceremonial law was imposed on no nation except the Jewish, its curse could not extend to Gentile nations, and, consequently, they could enjoy no redemption;—the deduction was that no law could have been intended but the great moral law that throws its obligations and sanctions alike over all nations.

On his second division he remarked that the curse of this law was the punishment awarded to the demerit of sin—was the penalty suffered by the transgressor. In the consideration of this penalty the speaker did not examine so much into the nature, the mode, or place of this punishment, as into the extent of its duration. This punishment must be limited or it must have no limits. On supposition that it is limited it must assume one of these four forms;—it must be less than the sinner deserves;—it must be just as much as the sinner deserves;—it must be something more than the sinner deserves;—or, the curse does not mean any thing finally—being only threatened to bring the sinner to repentance. It was said that the doctrine of limited punishment could not be expressed under any different term than those specified, and if a candid investigation of these four attitudes should result in a detection of the fallacy of the doctrine, it must be renounced, and something embraced that would stand the refiner's fire and abide the judgment.

The supposition that the curse of the law was less than the sinner received carried with it an imputation of cruelty and injustice up to the very throne of God, that it could be believed by no one, and did not detain the speaker a moment in his course. The second supposition, that the sinner suffers just as much as he deserves, received a full consideration. This was the most popular form of limited punishment—held out more attractions to seduce unreflecting minds, and was consequently, more dangerous. But the speaker found a complete refutation of this form in the reflection that it excluded grace entirely from the Christian economy or plan of salvation. The soul sinned, to be sure, but it received the penalty to the full amount in this life, and, consequently, had no need of pardon.—To meet this form the scripture must read—by works ye are saved, instead of by grace. The third supposition, that the punishment was somewhat more than the sinner receives, threw such a vagueness and uncertainty over the divine government that it could receive no credence. Who could tell where this uncertain administration of penalty would lead, or how unequal would be in its operation? The fourth supposition, that nothing definite was meant by the curse of the law or the threatenings of God's word, was shown to be unworthy of the divine nature. To hold out threatenings in terror before a world that would soon see their fallacy by experience was a miserable expedient. This was said, notwithstanding its weakness, to be the opinion of Winchester. But this would make the curse to be no curse—God's word a lie, and his threatenings lurid scarecrows hung out to terrify mankind. An objection was here answered in a logical and scriptural manner;—which was that the atonement covered the demands of the broken law and rendered its curses harmless. This was shown not to be the case, except the sinner came forward himself, as the sinner was accustomed to do when they offered sacrifices, laying his hand on the head of the thing sacrificed, acknowledging that he, justly by reason of his transgression, should be slain instead of the innocent lamb before him;—in other words, the sinner should come forward, and, by a solemn, deep-felt act of the heart, acknowledge Christ as his righteousness and accept of pardon at His hands.

These four forms of limited punishment having been shown inconsistent with scripture and truth the speaker was driven to the conclusion that punishment or the curse of the law was unlimited—in respect to time it was endless—it rolled on while the soul existed under its power.

Some of the reasonings on this subject were highly finished and conducted with so much logical skill that it would be an act of injustice to the orator to attempt a sketch.

The third and last division of the subject was considered—how was the curse of the law affected by the atonement?—On this important division the speaker's reasoning arrived at this result—that the atonement did not unconditionally obviate the curse of the law. Here came in the necessity of faith, repentance, a holy life to entitle a sinner to this atonement, and a holy life was exhibited the beautiful harmony of nature all tending to this point or running parallel to some distinguishing lines; but only subvert this harmony and confusion would ensue, and the human mind would go astray—in wandering mazes lost.

The sermon was distinguished throughout by a logical correctness and a chaste style of reasoning, varied, however, by the occasional bursts of feeling, expressed in the language of nature's eloquence. It was a production of a mind skilled in this particular

point of controversy—the sword was not only keen with intellectual acumen but it was bright with use. There seems to be a prophecy that those who possess great acquirements and occupy distinguished stations should be set foremost in the defence of the truth—that, while others move and agitate by the eloquence of passion, these should hold the balance of reason, and, by the force of truth presented with clearness and simplicity to the mind, defend the ancient landmarks and the doctrines of the martyrs.

RULES

FOR THE REGULATION OF STUDENTS IN THE WESLEYAN ACADEMY AND BOARDING HOUSE IN WILBRAHAM, MASS.

We have received a copy of the rules to be observed by the students at the Wesleyan Academy from the Principal of that flourishing institution. To any one who knows by experience the actual state of things at similar institutions, the appropriateness and general excellence of these regulations will be very apparent. It must inspire public confidence in the safety and moral purity of a seminary to learn how minute and circumstantial an observance is required of salutary laws directly intended to improve the manners and polish the behavior as well as to control the mind.—The advantages of this institution over the common public schools of our country, will, we hope, induce very many parents to send their children to Wilbraham—as the expense is very moderate when compared with the benefits which all industrious scholars may realize.

RULES

RULE 1st. Due respect must always be observed towards all the officers of the Institution.

2d. A gentlemanly and lady like deportment is, at all times, required of the students in their intercourse with each other, and in all their movements in and about the house, and elsewhere. Rude and indecent language, calling each other by improper names; or otherwise needlessly injuring each other's feelings; smoking in the alleys, and public rooms; walking about house with hats on; boisterous talking, and laughing, whistling, &c.; crowding the alleys and doors or conversation; in fine, all ungentlemanly conduct in or about the house is considered a breach of this rule.

3d. The scholars' rooms shall be considered as their homes, and each shall be accountable for any improper conduct in their respective rooms, or injury done to them, or the furniture, unless they designate the aggressor. They shall also see that their books, clothing, furniture, &c. are kept in their proper places, and their rooms, after they have been set in order in the morning, be, at all times, ready for inspection. In short, let the motto of all be, "a place for every thing, and every thing in its place."

4th. Special attention shall be paid to cleanliness; entering the house with dirty feet; spitting on the floors and steps; making any unnecessary dirt in any department; dirty appearance of person or clothing, and such like, are considered violations of this rule.

5th. Let the following regulations be observed in relation to the lower rooms. Nos. 1 and 2 are not to be frequented by the students. No. 1, especially, is to be kept for a parlor for the steward's family, and officers of the institution. No. 2 is a common keeping room for the family, and for the students to introduce such company from abroad, as may, from time to time, visit them. No. 3 is a reading room.

The kitchen is not to be frequented by the students, except for particular business; and none, of either sex, shall stop there any longer than is necessary to accomplish their business.

6th. The students are permitted, and even requested, to walk or work, or use some other exercise in their morning and evening recesses.

The two sexes are required to walk by themselves. All are also forbidden to intrude upon the lands, or property of the inhabitants—or meddle with their fruit, without their permission.

The boys are also forbidden to go into the water for bathing, oftener than twice a week, and that not twice in a day, or once in two successive days; nor shall the small boys be permitted to go into the water, without getting some of the older scholars to accompany them.

7th. During the hours of study, each scholar shall take care not to interrupt the others, by any unnecessary noise; such as talking or reading loud, singing, or playing upon musical instruments.

8th. The young gentlemen shall prepare the wood, after it is brought into the yard, for warming their own rooms. The young ladies shall take care of their own clothes, except washing; and shall set and keep in order their own rooms; and have them fit for inspection by the breakfast hour.

9th. The small scholars shall room with the large ones, who shall report them, if need be, to the steward.

ORDER OF THE DAY.

1st. The bell will ring in the morning, a little before sunrise, for rising, at which time the scholars shall arise, wash and prepare for family prayers, which, in 30 minutes, will be notified by a second bell, when all the students shall repair to the dining room, in due order.

2d. A warning bell will be rung, a few minutes before every meal, at which time the young ladies and gentlemen shall repair to their respective drawing rooms, and arrange themselves, in the order they sit at table, and at the ringing of the second bell, shall proceed to the dining hall, the young ladies first, and the young gentlemen after in due order; and shall retire in the same order, after the officers and any strangers who may be present, shall have gone out. The young gentlemen shall take their turns in carrying, and the young ladies in serving the tea or coffee, according to the appointment of the steward or stewards.

3d. No scholars will be permitted to enter the closets, or help themselves to food, between the regular meals.

4th. If any scholar shall be unnecessarily absent from his regular meal, he shall go without for that time.

5th. Evening prayers at 5 o'clock, after which all the scholars shall retire to their own rooms; and no student shall sleep out of his or her room, without permission.

ORDER FOR THE SABBATH.

All are required to observe becoming sobriety on the Lord's day; and none are allowed to be absent from public worship, except excused by the steward or stewards. They must be at the house of worship in season; and after they enter must keep their seats, and not leave the house until worship is regularly dismissed, without special necessity. When they return, they must retire immediately to their rooms, that they may have some time to reflect on what they have heard, and for meditation and prayer. No school studies to be attended on the Sabbath; but the students are requested to attend to their Bibles, and other good books.

The above rules shall be subject to such alterations as from time to time may be found necessary—of which due notice will be given.

PROBATE NOTICE.

Commonwealth of Massachusetts.—Barnstable, ss. At a Probate Court, holden at Yarmouth, in and for said County, on the 24th Tuesday of August, A. D. 1827.

Whereas, an Instrument, purporting to be the last Will and Testament of Benjamin Bourne, late of Sandwich, in the County of Barnstable, deceased, has been presented to me, the undersigned, Judge of the Probate of Wills, &c. for said County, by Elisha E. Heman, and Elisha E. Heman, Executors thereof named; said Elisha E. Heman and Elisha E. Heman are ordered to notify all persons interested in

the said instrument, to be present at a Court of Probate, to be holden at Sandwich, in said County, on the 24th Tuesday of November next, at 10 o'clock, in the forenoon; and there to show cause, if any they have, why the said instrument shall not be proved and allowed, as the last Will and Testament of the before-named deceased.

And the said notice is to be given by publishing an attested copy of this order in the *Zion's Herald*, a newspaper printed in Boston, three weeks successively, the last publication to be thirty days at least before the said time, that they may be present, and show cause, if any they have, why said instrument should not be proved and allowed, as the last Will and Testament of the before-named deceased.

Given under my hand, the day and year above written.

A true Copy. Attest, ABERNETHY, Register.

NEW LONDON DISTRICT—QUARTERLY MEETINGS.

Manchester, at Mansfield, Nov. 7, 8.
Hebron, at Haddam Neck, Nov. 10, 11.
Norwich, at Groton, Oct. 6, 7.
New London, at New Bedford, Nov. 13, 14.
Sterling, at Easton & Stoughton, Nov. 17, 18.
Warwick, at Middletown, Nov. 24, 25.
Worcester, at Thompson, Nov. 27, 28.
Fall River, at Ashford, Dec. 1, 2.
Warren, at Tolland, Dec. 8, 9.

Notice.—The Local Conference for New London district will be held at Hebron, Conn. Oct. 10th, commencing at nine o'clock, A. M. Punctual attendance is expected.

E. HYDE, P. E.

GENERAL INTELLIGENCE.

FOREIGN.

MR. CANNING'S ILLNESS.

It was announced on the 4th ult. that Mr. Canning had been attacked with influenza at the residence of the Duke of Devonshire, at Chiswick, and that the symptoms were alarming; but the frequent attacks of disease which the Right Hon. Gentleman had been subject to, and from which he had recovered, gave fond hopes that the nation would yet be spared from the great calamity of his demise. He had been extremely active for several previous days in the discharge of his official duties. On Monday, last week, he visited the King, at Windsor, and took a slight cold. His Majesty remarked to Sir Wm. Knighthood, that Mr. Canning appeared very unwell, that he felt a great alarm for him, and gave express commands to the physician to see Mr. Canning.

Sir William attended accordingly, and made particular inquiries as to the state of Mr. C's health; and found that he was troubled with cough; Mr. C. observing that he almost felt as if he was an old man;—that he was much weaker, but had no idea of there being any thing dangerous in his condition, and that he trusted that rest and retirement would set him to rights. Sir Wm. sent Dr. Macon to Mr. C. and on parting observed, that he would call again on Wednesday to see him. On Wednesday Sir Wm. found Mr. C. in bed; and was informed by him that he had felt a pain in his side for some days; that on the Friday he was unable to do so; and that he had, for some time, been affected by rheumatic pains in the shoulder. Sir William told him the pain in his shoulder did not arise from rheumatism, but from a diseased liver, and immediately sent the three physicians, who were afterwards in attendance on him, and who were joined by Messrs. Shuter, and Vance, surgeons. He was confined to his bed on the two succeeding days, and on Sunday (the 5th) the medical gentlemen had no hopes of his recovery.

These symptoms continued till 1 o'clock on the afternoon of the 7th, when they assumed a more decided crisis than hitherto, and it was ascertained that mortification had taken place in the region of the left side, which appeared to be extending rapidly. He had some intervals of sleep during the day, but his lassitude and weakness increased, and the extremities were losing all perceptible life and motion. He had occasional wanderings of mind. At midnight an express was sent to the King, with information of his situation.

Between 1 and 2 o'clock in the morning of the 8th, the mortification was found to be extending to the vital region, and the group of death tokens were rapidly occurring. For more than an hour he was altogether free from pain, and in a state of excessive drowsiness from which he could not be roused. This is a necessary consequence of the mortification. For some hours several official persons were in attendance, and an express departed every half hour for Downing-street. At 10 minutes before 4 o'clock, Mr. C. expired without any apparent pain or struggle.

The Times says, "that a short time before the decease of her husband, Mrs. Canning was conversing with him, and then spoke with perfect calmness and composure. As the conversation advanced, however, she observed that his voice gradually grew weaker, and the signs of approaching dissolution in his countenance alarmed her to such a degree that she suddenly fainted, and in this situation, was carried out of the room by the attendants. When she recovered, which was not for several hours, she eagerly inquired respecting the state of Mr. Canning. She frantically implored of those around her to let her know the worst. It had, however, been previously agreed, by the advice of the physicians, that she should not be suddenly informed of what had happened, and she was, therefore, prevented from proceeding into the room in which the corpse of her husband lay."

The Death of Mr. Canning predicted by *Nixon*, the Astrologer.—In an old book, entitled, *the prophecies of Robert Nixon*, printed in the year 1701, is the following prophetic declaration, which appears to refer to the late melancholy event, which has deprived the English nation of one of her brightest ornaments;—"In the year 1827, a man will raise himself, by his wisdom, to one of the most exalted offices in the state. His King will invest him with great power as a reward for his zeal. England will be greatly rejoiced. A strong party will enter into a league against him, but their envy and hatred will not prevail. The power of God, which reigneth over all, will cut him off in his prime, and the nation will bitterly bemoan her loss. Oh, England! beware of thy enemies. A great friend thou wilt lose in this man."

Viscount Goderich is appointed Prime Minister.—Whether the appointment will be only temporary, or whether the Government will undergo material changes, cannot yet be determined.

STILL LATER FROM ENGLAND.

By arrivals at New York on Thursday, London papers were brought, dated the 18th of August. The funeral of Mr. Canning was attended on the 15th.—Though it was intended to be private, a very great concourse assembled on the occasion, to show their respect for the memory of the deceased. All the Cabinet Ministers attended, and Lord Goderich and the Duke of Devonshire were extremely agitated. It is said "they sobbed audibly." Many of the nobility were also present, and the Royal Dukes of Clarence and Sussex. Mr. Canning's son, present, was much affected. He was supported by the Royal Dukes. Immense crowds of people, of all classes, were assembled about the late dwelling of the beloved minister, in the streets through which the procession passed, and near the Abbey, where the body was carried. "The scene was most impressive. All was silence and tears." The venerable Dean of Westminster read the burial service. While the Dean was reading the service, the coffin was lowered into the vault. Many took a final look at it, as it lay quietly in the tomb.

Where looks no malice, where no envy swells,
Where groans no grudges, and where no storms,
No noise, but silence and eternal sleep."

The day of the funeral of Canning in London, the windows of the shops in Liverpool were shut; the flags of ships in port were half mast high; and the bells tolled for many hours.—*Boston Gazette*.

Censorship of the Press in France.—The Paris Correspondent of a Morning Paper gives the following as a correct account of the manner in which the Censors exercise their functions:—

"Paris, July 13.—It may not probably prove uninteresting to you, to have some idea of the manner in which the Censors here fulfil their thought-clipping functions. These knights of the scissors, who have from 7 to 8000 francs a year, for curtailing the journals of their fair proportions, commence their labors at 8 o'clock in the morning, by reading the daily papers, and collating them with the censored proof sheet; the night before, to ascertain that all the objectionable passages have been left out. The insertion of a single line not sanctioned by their view, would be sufficient to ruin a journal, by entitling the Censors to suspend its publication until a decision on the point should be pronounced by the tribunals. It is scarcely necessary to add that suspension, for any length of time, is almost as fatal to the existence of a journal as it is found to be that of a man."

"When the suppressions are only partial, the offending parts are cut out with scissors. The scene which takes place in the office of the paper, when the proof sheets are brought back, is, at the same time, comical and revolting. There are assembled the editors, writers, and reporters, waiting with impatience the decision of their sovereign judges. As soon as the messenger lays the portfolio on the table, each one hastens to examine his own article, and bewail the ravages the Censors have made in it. Then arise, from all sides, the most vehement and contrary exclamations. 'Ah, the rascals, the Vandals!' says one, 'they have cut off my best paragraph—how atrocious—how absurd!'—'Here is a miracle,' says another, 'see what an article they have allowed to pass, without touching it. I was far from expecting this: I am, of course, indebted for it to their drowsiness or stupidity, and not to their indulgence.'—The Ministerial Journals, of course, enjoy a certain degree of favor, and are despatched the first, and whilst many of the articles belonging to the Journals of opposition are not sent back till near 11 o'clock at night. This necessarily entails additional labor, embarrassment, attendance, &c. on the part of the editors, and all those connected with the getting up of the paper."

Diminution in the height of the French.—M. Charles Dupin in his new work, entitled, "Productive and Commercial Forces of France," alludes to a singular diminution in the height of the French, which has taken place since the Revolution. According to the returns presented to the Chambers, in 1826, by the Minister of war, it seems, that out of 1,933,422 youths, who appeared before the councils of revision, there were 380,213 rejected, because they did not even reach the low stature of four feet ten inches, (five feet, one inch, and four-fifths of an inch English). This curious fact led him to examine the cause of this diminution in size of the French race, which he states to be the wars of the revolution, because they cut down more particularly the virile part of the population; and also the inferior food of the working classes. The extreme repugnance which these classes yet manifest for vaccination, the imprudent liberality with which hospitals for foundlings have been endowed, and the numerous facilities of support afforded to poor or seduced mothers, have also appeared to M. Dupin positive causes of the enfeebling of the present generation.

BOSTON PRICES CURRENT.

CORRECTED MONTHLY FROM THE AMERICAN TRAVELLER.

FOREIGN PRODUCTIONS.

COFFEE—6 mos. (duty 5 cts. per lb.)
Porto Rico, 13 1/2 to 14 1/2 Java, 13 1/2 to 14 1/2
Havana, 13 1/2 to 14 1/2 St. Domingo, 13 1/2 to 14 1/2
Brazil, 15 to 16 Tiago, 10 to 11
Mocha, 24 to 31
COCOA—24 mos. (duty 2 cts. per lb.)
Caracas, 24 to 25 Sumatra, 11 1/2 to 12
Ceylon, 11 1/2 to 12 Island, 8 to 9
DYE-STUFFS AND WOODS.
Logwood, Campe, 28 to 30 Indigo, Ben. 1.50 to 2.00
St. Dom. 24 to 25 Manila, 1.75 to 2.00
Honduras, 24 to 25 Spanish, 1 to 2
Camwood, 55 to 56 Gutta. Flor. 2.00 to 2.25
Nicaragua, 28 to 30 Cortes, 1.47 to 1.85
Hache, 100 lbs. nominal
Braziletto, 33 to 35 Sumac, 85 to 88
Fustic, 30 to 35 Dutch, 17 to 18
Lignumvita, 10 to 12 Cocchineal, 34 to 40
Sapan wood, 71 1/2 per ton.

FRUITS, (various duties.)

Oranges, 3 to 4 Lemons, 1 to 2 1/2
Figs, Turkey, 7 to 8 Raisins, bunch, 2 to 3
" drums, 7 to 8 " " 1 1/2 to 2 1/2
Almonds, 5 to 6 Muscatel, 2 to 3
Filberts, 5 to 6 " Carabura, 7 to 8
Raisins, Malaga, 7 to 8 Currants, 10 to 12
IRON, (duty 5 cts. cwt.)
Old Nail, 100 to 103 English, round, 85 to 88
F.S.I., 100 to 103 " flat and square, 90 to 91
New Nail, 94 to 95 " sheet, per lb. 9 to 11
Swedes, com. ass. 95 to 100 Russia, 9 to 14
" extra sizes, 95 to 115

MOLASSES, (duty 5 cts. per gall.)

Cuba, 32 to 33
Maga and Guad. 33 to 34 English Island, 31 to 33
Demarara, none Retailing, 31 1/2 to 32 1/2

NAILS, (per lb.)

3d cut, 7 1/2 to 8 Assorted, above 4d.
4d cut, 7 1/2 to 8

RAIL RODS, (per lb.)

OILS, (duty 30 cts. per cent.)
Florence, 30 lb. 6 to 6 1/2 Olive, cast, 100 to 125
French, 12 lb. 4 to 4 1/2 Sperm. Winter, 65 to 70
Palm, 12 lb. 4 to 4 1/2 Linseed, 77 to 78

SPICES.

Cassia, in mats, 25 to 26 Cinnamon, 1.25 to 1.50
" in boxes, 26 to 28 Cloves, 58 to 61
Ginger, race, 8 to 9 Mace, 1.40 to 1.50
ground, 7 to 8 Nutmegs, 1.35 to 1.40
Pepper, 17 1/2 to 18 Pimento, 23 to 24

STEEL.

English blistered, 15 to 16 Halfback 13 to 14
N. and S.'s Cast, 20 to 21 Swedish tub, 52 to 6
Hasselerule, 122 to 124 Bar, per 2210 lbs. 115 to 120

SUGARS.

Havana white, 13 to 14 Manila, 91 to 94
" brown, 11 to 12 Canton white, 12 to 12 1/2
Muscovado, 7 to 8 Bengal white, 10 to 11
Loaf, 17 to 18 Bastard white, 12 to 13
Lump, 15 to 16 " brown, 10 1/2 to 11 1/2
Trinidad, brown, 9 to 10 Facings, 12 to 13
" white, 12 to 14 Sugar House, 11 to 12
Brazil white, 12 to 14 Porto Rico, 9 to 9 1/2
" brown, 8 to 9

SALT, (duty 20 cts. 25 bush.)

St. Ubes, 33 to 34 3/4 Turke Island, 38 to 39
Liverpool, coarse, 33 to 34 3/4 Isle of May, 33 to 34 3/4
Cadiz, 33 to 34 3/4 Lisbon, 33 to 34 3/4

SALT PETRE.

Crude, 5 1/2 to 6 Refined, 7 to 8
Gun Powder, 1.10 to 1.20 Souchoing, 49 to 50
Imperial, 1.10 to 1.20 Bohemian, 29 to 30
Hyson, 1.00 to 1.12 Young Hyson, 25 to 28
Hyson Skin, 50 to 60

WINES, (various duties.)

Catalonia, 44 to 46 Malaga, dry, 51 to 60
Sicily Madeira, 1.06 to 1.12 Canary, sweet, 54 to 60
In q. cask, 1.12 to 1.16 " " 54 to 60

WOOL, (imported.)

Smyna, 16 to 20 Unwashed, 8 to 12
Spanish washed, 50 to 60

DOMESTIC PRODUCTIONS.

BUTTER.

Uppland & Ala. 9 1/2 to 12 New Orleans, 10 to 15
Sea Island, 15 to 22

CANDLES.

Monld, 13 to 13 1/2 Dipped, 12 1/2 to 13 Sperm, 26 to 28

CHEESE.

Skimmed, 2 1/2 to 3 New Milk, 7 to 9
FISH, (per 112 lbs.)
Cod, G. Bank, 2.75 to 3 Bay Chaleur, 2.67 to 2.75
Store, 1.75 to 2 Lab. com. 1 to 1 1/2
Pollock, 1.75 to 2 Mackerel, No. 1, 4 1/2 to 5
Herring, scale, 60 to 80 No. 2, 4 to 4 1/2
No. 1, 40 to 50 No. 3, 3 to 3 1/2
No. 2, 30 to 40

FLOUR.

Baltimore, 8 1/2 to 9 Canal, new, 4 1/2 to 5
Wharf, new, 4 to 5 Genesee, new, 4 1/2 to 5

Susquehanna, 4 1/2 to 5 Alexandria, 4 1/2 to 5
Richmond, C.M. 5 1/2 to 6 Philadelphia, new, 4 1/2 to 5

GRAIN.
Corn, Northern, 66 to 67 Oats, 36 to 38
Southern, 66 to 67 Barley, per bush. 4 to 5

Rye, 66 to 67
HOPS, 12 to 14
LIME, Thimston, 30 to 40

LUMBER, (per 1000—cash.)
Merchantable Kennebec, 12 to 14
Boards, Saco, 9 to 11
Bangor, 20 to 25
Machias, 18 to 19
Quoddy, 20 to 22

Sheathing Boards, 10 Hemlock joist & plank, 7 to 8
Laths, split 1, sawed 1 1/2 Spruce Joist, 10
Ton Timber, 4 to 4 1/2 Shingles, 2 to 3
Pine Ranging, 3 1/2 to 4 Clapboards, com. 8 to 12
best, 18 to 20

Winter Sperm, 70 to 75 Summer, 68 to 70
RICE, Carolina, 3 to 4
TOBACCO.

Manufactured, Rich. 7 to 13 Ken. selected, 6 to 7
Ken. 6 to 10 Bull's Eye, 3 1/2 to 4
Virginia Leaf, 5 to 8 St. Domingo, 12 to 30
Kentucky do, 4 1/2 to 6 Cuba, 20 to 30

TALLOW, 9 to 10
WOOL, American.

Full Blooded, 40 to 50 Lambs, pulled, 35 to 40
Cross, 28 to 35 spin'g, 1st sort, 32 to 35
Hating Wool, 35 to 40 2d, 25 to 30

We understand that twenty-nine men, women and children, were yesterday taken from one cellar in James street, by Mr. Schureman, Visiter of the Almshouse, to a state of extreme wretchedness. The corpse of a child that had been dead since Tuesday last, was also found in the same tenement, and the whole presented a scene of filth disgusting beyond expression. Part of the inmates of the dwelling were sent to the Penitentiary and part to the Almshouse.

—Y. Com. Ad.

MARRIED.

In this city, by Rev. Mr. Merrill, George Shepherd, Esq. merchant, late of Poplin, N. H. to Miss Lydia Wright; Mr. Eljah Howard to Miss Elvira S. Jewell; Mr. Hiram Jones to Miss Emma, daughter of Rev. J. Sabine

POETS' DEPARTMENT.

FOR ZION'S HERALD.

"Because I have called and ye refused," "I also will laugh at your calamity; I will mock when your fear cometh."
O! how forlorn must that man be,
Who wakes his wretchedness to see
When death is nigh:
Who through protracted life has shared
The means of grace; yet unprepared,
And doom'd to die!

How, as the ocean's troubled wave,
By tempest toss'd, is known to rave
When near the shore,
Raves his poor soul o'er ruin's brink,
Fearful to launch away, and sink
To be no more.

What pencil, dipp'd in human woe,
By sorrow's child, has strength to show
The anguish deep;
To view the scene thy soul would start,
Draw back, and trembling, own a heart
Of stone could weep!

Great God, forbid that there should be
A wretch so lost to hope, and Thee,
In that hour,
As not to feel thy Spirit move
Upon the soul--thy pardoning love
And saving power.

Lynn, Sept. 10, 1827.

From the Genius of Universal Emancipation.

LAMENT OF A PRISONER UNJUSTLY CONFINED.

As one, upon an isle, deserted,
Without a home, or bark to flee,
A prisoner from my kindred parted;
I pine in constant misery.

The woods resume their green attire,
The waters flow on fresh and free,
The sun pours down his beams of fire,
O'er hill and vale, on plain and sea,
Yet not for me, yet not for me.

The mellow-throated bird is sending
Sweet worship up from every tree,
The music of their voices blending
With nature's voiceless melody,
Yet all is lost, is lost to me.

The isles in the celestial ocean,
Light up their watch-towers o'er the sea,
While down from her borrowed portion,
"Doth shower her silver lavishly,"
Yet not for me, yet not for me.

If Spring return with smiling gladness,
Or Summer reign with ruddy gleam,
Or Autumn, with its tone of sadness,
Or Winter wield the empery,
"Thy taught to me, 'tis taught to me."

Yet thought there is time cannot smother;
Feelings which never cease to be.
Heart-broken sisters, restless mothers,
As of the dead, these think of me;
Then what is life, is life to me!

Yet even in my dungeon, dreary,
I'm seen by One, whose eye can see;
I'm heard by One, whose ear can hear me;
To Thee, O God! I bend the knee--
And look, nor look in vain, to Thee.

C. L.

MINISTERS' DEPARTMENT.

Luther, like the word he preached, was a fire and a hammer to break the rock in pieces. The character of Luther as a preacher, we may learn from authentic sources. While he was bold and energetic, he was evangelical. The great doctrine on which he expatiated was that of justification by faith, nor was he deficient in exhibiting all the great truths of the gospel. To his labors as a preacher and a defender of the Reformation, were added the duties of a Professor of Divinity in the University of Wittenberg.

Zuinglius was a preacher of distinguished excellence. He was more correct than Luther in his theological views, nor was he less decided and persevering. He has been called "the brightest ornament of the Protestant cause."

Melancthon had more learning than either, but was timid and unbelieving as to many measures adopted. His life, by Cox, presents him in an amiable light. He wrote with great elegance, but the feebleness of his constitution left him but little energy to combat the errors and enemies of his time.

WHITEFIELD'S ELOQUENCE.

Reading the account given by Dr. Franklin, of the extraordinary effect which Whitefield's eloquence produced on him, in drawing from his pocket, first, his coppers, then his silver, and, at last, his gold, we were reminded of a similar anecdote told us recently concerning "old father Flynt," formerly a tutor in Harvard college. This gentleman was noted for his parsimony, and had, several times, reproved the students for attending Whitefield's preaching. One day he yielded to a request of another officer of the college, and went with him to hear Whitefield. There was a collection made for some asylum at the south, and Flynt, being transported by his eloquence, unconsciously drew from his pocket a bill, and dropped it in the box. He invited his friend back to take tea with him, and, on the way, scarcely opened his mouth. As soon as Flynt entered the room, one of the students, who boarded with him, asked how he liked Mr. Whitefield. "Like him?" replied Flynt, "why the dog has robbed me of a five pound note!"--Salem Observer.

PRUDENCE.

"But for the want of prudence and brotherly love, how often do we see all the other qualifications of the ministers of Christ eclipsed, their influence impaired, the gospel which they proclaim hindered, and the ways of Zion mourning!" This want of prudence, and this absence of brotherly love, is manifest where we hear them speak of the foibles of their brethren, particularly the ministers of Christ, to others; such an act is fully compared to dead flies, in the ointment of the apothecary; and its direct tendency is to undermine the influence of a brother, and overthrow the cause which both have sworn to support and defend; to say something of the injury done to the individual. It presents a city divided against itself. None can do as much injury to the ministers of the gospel as those who sustain the same office; and I verily believe none have done as much injury to the influence, reputation, and usefulness of ministers, as the ministers themselves. A few unguarded remarks, a few hints thrown out by a minister to the prejudice of his brother, may be the means of paralyzing his influence, and destroying his usefulness, although not really intended by the assailant. The writer has been present on occasions, where he has heard, and seen, the disciples of Jesus solemnly set apart to the work of watchmen on the walls of Zion. He has heard the awful charge there given, and the solemn vows of fellowship and assistance in this great and arduous work, which have been entered into by his fellow-laborers; and the remembrance of such scenes, with their importance, reputation, and usefulness, have fastened indelibly upon his mind, inasmuch, that when he sees a professed minister of the gospel, so far forget his high and holy calling, as to be guilty of saying or doing any thing to the disadvantage of his absent brethren, either by a look, a gesture, or

an imprudent expression, his heart is pained; for in the same proportion as he detracts from the influence of his brethren in this way, he is hindering the gospel of Christ, he is violating his own solemn vows, and inflicting the most deadly wound upon the mystical body of Christ.

"Christians can give no evidence of the excellence of religion so convincing, as that which is presented by a holy walk, and an unwavering and affectionate regard for each other. But especially the ministers of Christ are bound, as they value the souls of men, the peace and edification of the churches, their own happiness, and the approbation and glory of their divine Master, to strengthen each other's hands in the work of the Lord. To cultivate the most friendly and affectionate carriage towards each other; to be faithful in their personal intercourse; to reprove, rebuke, instruct, counsel, entreat, and to do all in a spirit of meekness and gentleness; to be sedulously engaged to guard each other's reputation and interests, both temporal and spiritual. To have frequent intercourse with each other, and commune together in reference to the state of Zion, and in regard to the doctrines and ordinances of the house of God; and in this way should the strong support the weak."

PARENTS' DEPARTMENT.

PARENTAL CONSISTENCY.

It has seldom fallen to us to see religion taught in the family with that diligence with which good manners, parental respect and deference to customs are taught. The right and wrong of things is not distinguished with reference to the divine command, but with reference to the opinion of others and the ways of the world. Excellence is not urged from the approbation of God and the imitation of Christ and the rewards of heaven; but out of emulation of rivals, and ambition of the world's places. Companions are not sought according to their piety, their virtue and their general worth, but according to their rank and their prospects in life. To which neglect of means, parents do often add practical contradiction of religion; entertaining worldly views of most subjects, religious views of almost none; and for six days in the week banishing the face and form of religion from the eyes of their household. What glorious opportunities are these for the spirit of Satan to reveal in. The mind, impracticable as was, wandering after novelty, and thirsting after knowledge of good and ill, unbound by habit and roving in its freedom, from within and without solicited to evil; to this, the spring time of human character, when the husbandmen of your children's minds should be laboring the soil, and spreading it out to the sun of righteousness, and sowing it with seeds of the everlasting word; ye are leaving it waste and undefended, for the enemy to enter in and sow it with the tares of wickedness, to take root and flourish, and choke any good seed which the ministers of grace may chance afterwards to scatter.--Irving.

LADIES' DEPARTMENT.

FEMALE EDUCATION.

The increasing attention given among us, to female education, must be a subject of congratulation with every lover of his country and of mankind. The character of the generations that are rising up, is so dependent on the principles and character of mothers, that no person of reflection can be insensible how exceedingly important it is, that the most interesting and responsible of all the relations of life should not be entered upon, by young women, till they are thoroughly grounded in virtuous and religious principles--have formed a character of their own, and have made such progress in the common branches of valuable knowledge, as shall enable them to proceed unassisted in future necessary acquisitions.

To the neglect of this wholesome rule, and the consequent want of a right and judicious family discipline and instruction, may generally be attributed the lamentable irregularities of our young men, and to the same cause, more invariably, may be attributed, those gross but perhaps less frequent deviations of the other sex.

It is not so much that ladies are sometimes married too young in years as it is that they are married too young in principle, in understanding, in acquisitions. There are many persons, very many, alas, who are never old enough in these respects to enter on this relation, and it would seem a blessing to the world should they never do it.--Christian Register.

WOMAN'S BRIGHTEST ORNAMENT.

Personal piety forms a commanding excellence of the female character. "Favor," deceitful and beautiful in vain; but the woman that tareth the Lord, she shall be praised." Nothing will compensate her for the want of those virtues which Christianity enjoins. The more fascinating her native charms, the more brilliant her personal accomplishments, the more exalted her intellectual attainments, if she be destitute of those moral qualities which are at once her ornament and her protection, the more disgusting will she appear, and the greater will be her accountability. But let her possess an unassuming character: "let the fear of God and the love of Jesus Christ control her domestic virtues: let the humility, patience, faith, hope, charity and resignation of the gospel become interwoven with her personal accomplishments, and sweeten and govern her conduct, and how lovely is such a woman!"--Muencher's Address.

YOUTHS' DEPARTMENT.

FOR ZION'S HERALD.

Remember now thy Creator in the days of thy youth, &c.

Ecc. xii.

Let my youthful readers take the Bible and study this chapter attentively. They will find the royal preacher here recommending early piety, by motives and considerations the best adapted to impress the subject on the mind. The arguments are principally drawn from the decay of the human powers in old age. Such as are capable of taking an anatomical survey of the human fabric, will be best prepared to feel the force of the arguments. God is your Creator.--He hath made and preserves you for the noblest purposes. He has redeemed you, and sends His Spirit to enlighten, renew, sanctify, and save you. Remember Him--Set Him always before the eyes of your mind. Reflect on His works of creation, providence, and grace. Now, to-day, even in thy youth, defer not to think of Him, to pray to Him, to fear, trust, and serve Him. Old age is coming--Death is rushing close behind thee--What a host of infirmities encompass thee! The days are coming in which thou wilt say, I have no pleasure in them. Seek now the pleasures of piety--Remember now thy Creator in the days of thy youth. For the further illustration of this subject take the following paraphrase of the chapter first penned for a youth.

When the wise preacher, warm'd by sacred truth,
With power and eloquence address'd the youth;
Remember thy Creator first of all;
Attend His dictates, and obey His call;
While the warm current of his life is free,
And health and beauty hold triumphant reign;
Before the evil days come on in haste,
Which health, and strength, and every joy shall waste;
Ere the bright orb of intellectual light
Shall fade, and darkness be thy nightly guest;
Or when the beauty of thy morning skies
Shall fade, and showers of sorrow dim thine eyes;
When by disease thy trembling limbs shall shake,
As the strong guards, when struck by terror, quake;
The wasting grinders failing with decay,
And the dim optics lose the sight of day;
And the closed portals of each busy street
No sounds of labor, or of friendship greet;
When the early dawn no more is heard
The cheerful music of the morning bird;
When diffidence and needless fears betray
The want of courage to pursue thy way;
Like almost every thy hourly locks shall bloom;

And the grasshopper press thee to the tomb.
Thine appetite shall fail, and all desire,
And the last glimmering of thy life expire;
Then mourning ministers through the street shall roam,
And thou be taken to thy destined home.
Life's silver cord shall feel death's loosening stroke,
The golden bowl and pitcher shall be broke;
The quelling wheels of life shall cease to turn,
The vital springs shall fail to fill thy urn,
The dust return to dust, its native clod,
And the freed spirit shall return to God.

Life is but vanity, the Preacher cries!
Oh, hear instruction, and in youth be wise.
With chosen words he taught the way of truth,
To arrest and fix the wavering mind of youth.
As quelling grinders failing with decay,
For God shall every work to judgment bring.
With every thought, and word, and secret thing,
Then seek, dear youth, to have thy sins forgiven,
And early lay thy treasures up in heaven.

From the Western Lumina.

MASTER JOHN R. GREEN.

Died at his father's residence, in Lincoln county, near Danville, Ky., on Monday morning the 9th of July, 1827, JOHN R. GREEN, in the 16th year of his age.

In the commencement of that glorious revival which has lately brought so many into the Saviour's kingdom from the town of Danville and its vicinity, John Green, then about 15 years old, became solemnly impressed with the truths of religion, and, together with several other students of Centre College, united himself to the Presbyterian church in that place. It may be stated among the numerous other evidences of the great utility of Tracts, that his first lasting impressions were received from the Tract on "Quenching the Spirit," which was placed in his hands by a pious relative, who had frequently observed appearances of seriousness in his conversation and behavior, which had often gradually disappeared. After the first great conflict was past, and he believed the power of sin was overcome in his heart, he did not indulge the frequent fluctuations from coldness of zeal, from severe and causeless depression, to sudden life, which so often mark the course of inexperienced Christians. When he became a Christian, he thought as a Christian, he felt as a Christian, he acted as a Christian; in him the sense of duty to his Creator produced its genuine effect--in gave him a stronger sense of all his relative duties, and by becoming a follower of the Saviour, he became the more affectionate son, the more attentive student, and, as all felt who knew him, the more promising candidate for usefulness in future life. He seemed instantly to acquire the solidity and maturity of manhood, and exhibited, not only in his Christian experience and feelings, but in all the engagements and intercourse of life, the prudence and discretion which rarely belong to more advanced life.

But he was soon to endure an uncommon trial of his faith and patience. In a very short time after his union with the church, the commencement was observed of that disease which terminated his mortal existence. It was an affection of the mesentery, a tedious and incurable malady, which preyed upon his system for the space of twelve months. Through all this time, the same Christian patience and uniformity of feeling and behavior were exhibited--until, about two months before his death, it became evident to all around that his disease was incurable, and his own hopes waxed feeble. When about ten days before his death, he was fully satisfied that his dissolution was at hand, the slight appearance of anxiety which suspended hope had pictured on his countenance, vanished entirely, and was supplanted by a calm and heavenly resignation, which, accompanied with his reasoning powers, till a few minutes before his death. He met the prospect of death, without fear and without regret, and from that time forward his thoughts seemed constantly and placidly fixed upon eternal things. He was almost constantly engaged in conversation about heaven, and in the delightful duty of prayer with those Christian friends who visited him for the purpose of cheering his last hours with their counsel and encouragements, and gaining reciprocity from his example, additional confidence in faith and fervor in devotion; and it may be truly said, that every Christian who approached his dying bed and witnessed his dying behavior, felt his own heart cheered by the religion of his Saviour, doubly endeared to his soul by the evidence which was there exhibited of its wonderful power in softening the bed of sickness, and casting the joy and peacefulness of heaven over the darkness of the grave. Never, said a Christian friend who witnessed the whole scene with intense interest, never did I see so plainly before, that the sting of death is sin, and that death has lost its sting when sin is removed from the heart. It had no sting for him--the grave had lost its terror, and never did he sink to sleep upon his mother's bosom more sweetly in the thoughtless innocence of childhood, than when he gently breathed his soul away into the bosom of his Saviour.

When a Christian friend was about engaging in prayer at his request, he was asked what should be the special objects of his petitions. He replied with the utmost calmness and self-possession--"In the first place, pray that I may be able to submit entirely to the will of God--that I may be willing to remain on earth, and suffer without repining, as long as He may choose to keep me here;" and then enumerated the various objects of his affection for whom he wished him personally to pray. The eternal welfare of all around him pressed heavily upon his mind--every member of the family was separately called to his bedside and affectionately exhorted to prepare for death--and he often spoke with joy and gratitude of the goodness of God in bringing him in the morning of life and vigor of health, to dedicate himself to his service; remarking frequently upon the unhappiness of his situation if at that time he had been unprepared to meet his God. But it was an interesting spectacle to see, one by one, at the bedside of this dying saint, and listening with convulsive agitation to his affectionate and overpowering admonition, the gray head of age--and the blooming cheek of infancy--the servant--the friend--the schoolmate and relation--it was, if possible, a still more touching scene when on the morning before his death he was seen with a few Christian friends at the death of the Lord, which at his request, was spread in his own room. He had only wished to see that day, and meet with the Lord's people in the Tabernacles of the Most High; but his strength had declined so rapidly as to disable him from attending, and to make it evident to all who saw him that he should drink that cup no more till he drank it anew in his Father's kingdom. "His countenance," said a friend who was with him, "was a calm and heavenly and spiritual composure, which seemed like heaven begun below." Indeed there was more of mental enjoyment and less of animal excitement or depression, than has been often seen in the most cultivated Christians, and it seems emphatically true of him, that the mind gathered strength from the ruins of the body, and before the mortal part decayed, was already beginning to put on immortality. In the midst of the excruciating agony which he suffered for the three last days he never murmured and never complained; his prayer had been answered, and he was willing to stay and suffer affliction for Christ's sake--and remarked, that great as his bodily pain really was, it was not to be compared to the joy within.

Many circumstances might be related to show the happy state of his mind, and the entire possession of all his powers, till a short time previous to his death. There was no vision, no delirious contemplation--all appearance of wild and enthusiastic enthusiasm, or approach to fanciful and delicious enjoyment--all was calm and rational and constant--the natural effect of the steady and confident anticipation of eternal happiness. He spoke of several Christian friends whom he expected to meet in heaven, and expressed great pleasure from the expectation of being welcomed

home by his beloved pastor, the late lamented Rev. Samuel K. Nelson. About a half hour before his death, he called his parents near his pillow, and with death to converse with them. On being asked on what subject he wished to converse, he replied, "Oh, I wish to talk about that eternal world to which I am going." His strength failed, and he could not proceed. The tear trickled down the parental cheek. "Weep not for me," said the dying hero, "I shall soon be in a better world." His tongue just faltered on the confines of that world. He was asked if he died in peace. "Yes," was his reply--in a full assurance of acceptance by his Maker. His last dying effort could only repeat the sweet assurance, "Yes," and he went to enjoy that happiness which he had just been anticipating.

SAILORS' DEPARTMENT.

Curious thoughts on matrimony by a sailor.--When a couple of fond, faithful lovers, launched by Hymen, sail through life prepared for all kinds of weather; when in every shifting part of the changeable year, they guide their vessels by the rudder of reason, when they carefully avoid the rocks of imprudence, and run no risks by a prohibited commerce; when they perfectly understand each other's trim, and never make false signals, nor hang out false colors; when they can tell to a hair when to traverse or tack; to advance and to retreat; to preserve themselves steadily, though syrens attempt to seduce, by well balanced heads, and secure their hearts against the top-gallant delights of the age, which never fail to engage the fresh water fry; when they keep their rebellious passions under the hatches, that they may not make a frightful explosion and give a shock to the pillar of conjugal happiness; when they, in every dispute, on the stern or the head, are never ill mannered, though they are sometimes tenacious of their respective opinions; but by skillfully watching the turn of the tide, conduct their bark safely through the straits of contention; when they know, at all times, how to regulate their behavior; to give a broadside, or to return a salute; when they cautiously avoid the shoals of ambition, by which first rates and frigates are frequently demolished; when they cut their cables on being drawn into gaming, and seal away with all their sails spread, from the gulf of ruin, in which thousands and ten thousands are tumbled, lost and totally destroyed. We may venture to say of this pair, that they make a very good conjugal voyage through life, and stand a fair chance to die in the harbor of felicity.

OBITUARY.

FOR ZION'S HERALD.

MRS. MARY NICHOLS.

Died, in Thompson, Conn. Aug. 14th, Mrs. Mary Nichols, aged 57. She professed religion and joined the Methodist E. church about 20 years ago, and since maintained a consistent character for piety. She was a warm advocate of heart-felt religion; and for some years past, having lived near the Methodist church, she was constant at the house of God to hear the gospel of Christ, and regular, when her health and strength would admit, at her class meeting. She was strongly attached to the doctrine and discipline of our church.--Her mansion was a home for the ministers and people of God. She was taken away by death from Mr. Elijah Nichols, her second husband, when, from his advanced life, and the many infirmities of his body, he needed her help the most. But the Lord's thoughts are not as our thoughts, nor His ways as our ways. She was taken sick with the dysentery, which however was not very alarming till the Sabbath before she died. From this day she failed very fast until Tuesday, when she died at about 11 o'clock in the morning. In all her sickness she enjoyed a measure of that religion she professed in health. When I conversed with her, I found her enjoying peace of mind and joy in the Holy Ghost; the night before she died in particular, she enjoyed great peace in believing; and after lying about 3 hours without speaking, she fell asleep in Jesus, to rest until the morn of the resurrection. May we be prepared to meet her at the right hand of the Judge, having on the wedding garment of righteousness and true holiness. She has left an aged husband behind to feel his loss as long as he lives--one son and one daughter who are bereft of a kind and affectionate mother, besides numerous relatives. Her funeral was attended on the 16th, when a discourse was delivered, from Job xiv. 10, to a large and attentive congregation. May the Lord prepare us all to meet in the world above, where sickness and death shall never come. H. PERRY.

Thompson, August 30, 1827.

From the Methodist Magazine.

MEMOIR OF BETWEEN-THE-LOGS.

An Indian chief in the Wyandot nation, and a convert to Christianity.

BETWEEN-THE-LOGS was born (it is said) in the neighborhood of Lower Sandusky, about 1760. His father was a Seneca, but his mother a Wyandot of the Bear tribe. When Between-the-logs was eight or nine years old, his father and mother parted; (a thing very common among heathen Indians;) his father then took him to live with himself, and he remained with his father till the old man's death. At this time he had nearly arrived at manhood.

After the death of his father, Between-the-logs returned to live with his mother, among the Wyandots. Of the particulars of his life previous to this time there is but little known. Not long after his return to his mother, he joined the Indian warriors, and with them suffered a defeat by Gen. Wayne. At this time his residence was at Lower Sandusky. His persevering and enterprising disposition, connected with prompt obedience to the commands of the chief, and the faithful discharge of whatever duty was assigned him, began to call him into public notice in the nation. These qualifications, directed by a sound judgment, were the ground work of his being constituted a chief; and in consequence of his excellent memory and eloquence, he became chief speaker of the nation, and the intimate friend and counsellor of the head chief.

When he was about twenty-five years old, he was sent to ascertain something of the doctrines and pretensions of a famous Seneca prophet, the imposture of whom he soon detected. Some years afterwards he was sent on a like errand to a noted Shawnee prophet, (Tumecum's brother,) with whom he staid nearly a year. He was convinced, and on his return, he was the means of convincing others, that the prophet's pretensions were all a deception.

Shortly after his return from this prophet, the late war between the United States and Great Britain commenced; about which time Between-the-logs and the head chief attended a great council of northern Indians at Crowstown, where he firmly refused all overtures to join in the war against the Americans. Although surrounded by blood thirsty warriors, who seemed to threaten instant death to all that dared oppose their bloody measures, he openly and firmly adhered to his determination, and would by no means consent to the Wyandots going to war against the United States. Leaving the council and returning, he, with the majority of the Wyandots, immediately joined the American cause.

When Gen. Harrison invaded Canada, Between-the-logs, in company with a party of Wyandot chiefs and warriors, attended him; but his attention was principally directed to effect a separation of a party of Wyandots from the British cause, who, by the surrounding Indians, had, in a measure, been forced to join the British standard. This he had the good fortune to effect.

After the war he became permanently settled in the neighborhood of Upper Sandusky. He now sometimes indulged in intemperance to excess; on which occasions his savage disposition often got the better of his

good sense. In one of these paroxysms he unfortunately killed his wife, the reflection of which, upon the return of sobriety, made such a deep impression on his mind, that he almost entirely abandoned the use of ardent spirits ever afterwards.

In 1817 a new field opened for the display of his talents and resolution. The United States having made arrangements to extinguish the Indian title to the lands claimed by them in Ohio, commissioners were sent to treat with the Indians on this subject. The Wyandots refused to sell their land; and the Chippewas, Pottawatamies, and Tawwas, without any shadow of justice, claimed a great part of their land, and Gabriel Godfrey, and Whitmore Knaggs, (Indian agents for the three nations,) proposed an open council, in behalf of the Chippewas, &c. to sell the lands claimed by the Wyandots; and the commissioners declared, that if the Wyandots did not sell, they would lay the land of the others. Between-the-logs firmly opposed all these measures; but, however just his cause and conclusive his arguments, they were in vain with the determined to pursue their course, right or wrong. The Wyandots finding themselves so circumstanced, and being unable to help themselves, concluded to do the best they could, and signed the treaty; yet with a firm hope of obtaining redress from government, by representing the state of things to the president, before the treaty was ratified. In resorting to this course, Between-the-logs acted a principal part. Accordingly he, with the Wyandot chief, and a delegation from the Delaware and Senecas, immediately proceeded to Washington, without consulting the Indian agents, or any other officers of government. When they were introduced to the secretary of war, he observed to them, that he was surprised that he had no notice of their coming from any of the agents. Between-the-logs answered with the true spirit of freedom, "We got to be free for us." He so pleaded the Indian cause before the president, secretary of war, and congress, that the Indians obtained an enlargement of territory, and an increase of annuities.

About a year afterwards, the gospel was introduced among the Wyandots by a colored man by the name of John Steward. Between-the-logs was decidedly in his favor, and in the national council did all he could to encourage and promote it among his people. Some time after, when the Rev. James B. Finley was sent a missionary to the Wyandots, and formed societies among them of those who embraced the gospel in truth, Between-the-logs was the first man who joined society, and the first who openly turned his back on their old traditions.

From strong impressions of the necessity of a preparation for another world, he was led, even before the introduction of the gospel, to exert his fellow creatures to righteousness. After he embraced religion, and his understanding became enlightened and matured by experience, he was regularly appointed an exhorter in the church; and he proved a useful and faithful laborer in the cause of his God.

He regularly attended the Ohio annual conference, before which he made some of the most rational and eloquent speeches ever delivered by an Indian before that body. He also watched with unremitting diligence over the temporal interests of the nation, enduring the fatigue of councils, and the longest journeys, for the well being of his people, without complaint or reward, except that which arises from a consciousness of having done his duty.

But death was now about to put an end to his labors and usefulness. He had for some time been laboring under a pulmonary complaint, by which he was after his visit to the eastern cities, in company with the Rev. J. B. Finley, and Massena, confined to his bed. After my arrival at the mansion, I visited him, and in my conversation endeavored to come close and home. I asked him of his hope; he said, "it is the mercy of God in Christ." I asked him of his evidence? he said, "It is the comfort of the Spirit." I asked him if he was afraid to die? he said, "I am not." I said, "Are you resigned to go?" he said, "I have felt some desires of the world, but they are all gone; I now feel willing to die or live, as God sees best." The day before his death, brother Finley visited him; when he expressed his confidence in a sin pardoning God, and his hopes of eternal life through Jesus Christ, in such a manner as to give universal satisfaction to all that heard him. He died in peace, leaving a nation to mourn the loss of a man to whom they are much indebted for his labors of love.

Between-the-logs, through life, had to contend with strong passions, but through grace he happily overcame in the end. His form was tall and manly--his countenance friendly and sincere, with an appearance of thoughtfulness. His memory was so tenacious that he retained every matter of importance, and related it, when necessary, with a correctness that was truly astonishing. From the time he came into public life, he was a warm and faithful friend of the American people and government. As a chief, he was faithful to the interests of his people; and such were his natural abilities, that he had a suitable education; it is presumed that few would have excelled him as a politician. He was a constant prop to the mission and school, and although his life was checkered with errors, he came off victorious in death.

June 13, 1827. JAMES GILBERT.

THE GATHERER.

From the New York Courier.

CURE FOR TOBACCO CHEWING.

HAVING recently discovered a remedy for the aforementioned disgraceful practice, I hasten to make it public (not deeming it practicable to secure a patent) and shall consider myself abundantly compensated, should it be the means of checking this growing evil.

Chamomile flowers used in its stead, relieves satisfactorily that longing, or hankering sensation, so common to a habitual tobacco chewer; they can be procured in abundance at the Druggists' stores.

"Chamomile flowers are serviceable as a tonic, as loss of appetite, dyspepsia, &c. are an antispasmodic well suited to nervous debility;" consequently, preferable to the nauseous Indian weed, (saying nothing of the disgusting effluvia of the latter) unwholesome, as swallowing the saliva is wholesome and beneficial to the constitution, whereas, parting with it is debilitating and injurious.

I only recommend to those who have unconsciously become wedded to the loathsome practice of chewing tobacco, and who wish to wean themselves from the equally unconsciously, to make trial of the chamomile; they will very soon become accustomed to the taste (which is not disagreeable) and find themselves much benefited by the change.

Parting with the saliva (which assists digestion) creates thirst; thus weal most invariably find in the venerate tobacco chewer, an inclination to drink often. I attribute the besetting sin of drunkenness, to a great measure, to the free use of tobacco, for there is hardly a drunkard in one thousand who is not a tobacco chewer.

As I have touched upon the ruinous and growing evil, (drunkenness, or drinking to excess,) it may be met at this time to prescribe for that, viz. A cup of hot coffee at 11 o'clock, instead of a stiff glass of brandy and water. Spirituous liquors when first taken produce an agreeable and pleasant effect on the system, but that effect soon vanishes, and leaves the patient much more debilitated; hence the hankering for more to restore him to his wonted spirits. Coffee promotes digestion, nourishes and strengthens the system, and no danger can be apprehended in its frequent use. It can be obtained now at all hours, at the most respectable grog-shops; I beg pardon, refectories, in the city.

A Friend to the Human Race.

Hath any wounded you with injuries, meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

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Rev. JAMES KEYS, St. Louis, Mo.

CARLISLE ROOME, Esq. Halifax, N. S.

ORIGINAL COMMISSIONERS.

LINES.

On the death of George W. True.

of Boston, an interesting youth, who was

occasionally by the wheel of a

when he was returning from school,

occurred on the 16th of May, and,

suffering, a spirit of unconquerable

mortality.

Sleep, tender form, thy race